

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed."
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GENTILE TESTIMONY TO MORMON WORTH.

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IT is a great satisfaction to find *The Index*, at this test point of the Mormon question, acting in complete harmony with its professions as the organ of free thought, by giving to each side of it a fair and equal hearing. A few years ago, it was almost impossible to get a word into an Eastern journal aiming to solve it on any broad and generous principles, even our well-known Unitarian paper, pre-eminent for its general fairness, refusing, after printing columns against the Mormons, to give on the other side the testimony of the United States Census, and of such men as Bishop Tuttle, Chief Justice White, and the Hon. Hugh McCullough, simply correcting its own mistakes. It is not by any means the greatest question before the public, but it is one which touches some points of religious freedom and of its relation to moral judgments more deeply than any other. And it is one which, not only on its own account, but in the interest of all religion, needs full and frank discussion.

The first step in this, as in all such questions, is to do justice to the Mormons themselves, recognize all that is worthy and good among them, and then, from the vantage-ground of this justice, assail what is wrong and bad. Mr. Potter speaks of the difficulty of getting, at the exact facts with regard to their condition, such contradictory stories are told about them, and ascribes the good said of them to the circumstance that visitors in Utah for a short time see only the surface of things, and are so dazzled with its material prosperity as to make their testimony of but little worth. This may be true in some cases; but, on the other hand, it is to be remembered that the bad which is told of them is quite as likely to arise from the prejudice, narrowness, and conflicting interests of those who are at their very doors. Nearness of

residence, where these qualities exist, is very far from increasing the value of a person's testimony. Who has implicit confidence in a Californian's denunciation of the Chinese, or in a Western squatter's diatribe against the Indians, or in a Protestant theologian's strictures on Roman Catholicism? So with the criticisms of Utah Gentiles on their Mormon neighbors. The religious prejudice against them is immense—a prejudice which is aggravated still more by the sight of their material prosperity, and also, it must be confessed, by their aristocratic bearing and their social exclusiveness. And it is wonderful how this prejudice blinds the eyes of otherwise sensible people to some of the most common things about them, one writer from Salt Lake City to the *Christian Register* betraying an ignorance of their family customs that every most casual visitor is sure to see, another testifying to a prevalence of ignorance and drunkenness among their young that the slightest examination of local records would at once have disproved, and another being apparently unacquainted with the fact of a trial which must have taken place under her very ears.

Then, where this prejudice does not exist among the observers themselves, the fear of it in others is often a cause of the difficulty there is in getting at the exact facts. Shortly after my own visit to Salt Lake City, I fell in with a Baptist minister who had spent several months there for the benefit of his health. We naturally compared notes about our experiences; and he told me of the dislike and misconception, gathered up at home, with which he had gone to the place, and how little by little they had been melted away, and his dislike turned to admiration. I asked him why, for the sake of justice, he did not publish in some Eastern newspaper the result of his observations. "Oh," he exclaimed, "it would not do. I should only ruin my own reputation, and nobody would believe me. I should either be accused of having become a convert to polygamy, or else of being a credulous fool whose eyes a little Mormon flattery had blinded to its enormities." The editor of a popular magazine, returning to its writer an article on Utah that, from the literary stand-point, gave a genial description of Mormon social life, said: "I have no doubt that what you say is all true, but it would ruin us to publish it." And two ladies awhile ago, traveling all the way from Salt Lake City to attend a Woman's Suffrage Convention, were not allowed to present the result of the suffrage experiment in Utah, because their recognition, as they were told, would compromise its friends too much here at the East.

But, in spite of all these difficulties, there are Gentiles who have had the largeness of vision to look at Mormonism as they would at any other religion, and the courage to present what they have seen fairly to the public. Some of them are men who have lived in Utah for years in daily contact with its people, so as to know for certainty whereof they speak; while others, though visitors, were travelers and public men of that world-wide experience which precludes all thought of their having been dazzled or fooled by any flattery or outside glitter. And, as helping to throw reliable light on this question of what the Mormons really are, and to sustain what Mr. Curtis and others of us less known have said from our own observations, let me quote briefly the testimony of these indisputable authorities.

Rev. D. S. Tuttle, Bishop of the Episcopal Church in the Utah Diocese,

and a resident for twenty-five or thirty years in Salt Lake City, a man whose opportunity and capacity for fair judgment no one can question, says of them in a lecture delivered in New York, and published in the *Sun* of November, 1877: *I know that the people of the East have judged them unjustly. We are accustomed to look on them as either a licentious, arrogant, or rebellious mob, bent only on defying the United States Government, and as deriding the faith of Christians. This is not so. I know them to be honest, faithful, prayerful workers.*"

Hon. Hugh McCullough, ex-Secretary of the United States Treasury, writes in the *New York Tribune*, of March 29, 1877: "The people of the United States are under obligations to the Mormons. One can hardly repress a feeling of admiration for their courage, patience, and power of endurance. They have opened and improved a region which, but for them, would have been neglected. They have brought to the country many thousands of industrious, peaceable and skillful people, and added largely to its wealth. Good judges and honest officials should be sent them; and, in other respects, the federal government should let them severely alone. Their history will afford abundant materials for philosophical speculation, but there is no danger of their being a political or social disturbance."

Bayard Taylor says: "We must admit that Salt Lake City is one of the most quiet, orderly, and moral places in the world. The Mormons, as a people, are the most temperate of Americans. They are chaste, laborious, and generally cheerful."

Dr. Miller, editor of the *Omaha Herald*, says: "To the lasting honor of the Mormon people and system, for twenty-five years such machines of moral infamy as whiskey-shops, harlotries, farobanks, and all the attendants of vice and iniquity, were totally unknown in Utah. But, now, these hydra-headed monsters are gaining foothold in Salt Lake City; and the damning fact is that it is only by the surreptitious evasion and overthrow of Mormon authority that these and kindred curses now invade it."

Mrs. Emily Pitt Stevens, editor of the *Pioneer*, a woman's journal, says: "In Salt Lake City there is less rowdiness, drunkenness, gambling, idleness, theft, conspiracy against the peace of society, and crime generally than in any other city of the same population in the country, if not on the globe."

Elder Miles Grant, the well-known Adventist preacher, says: "There is less licentiousness in Salt Lake City than in any other of the same size in the United States; and, were we to bring up a family of children in these last days of wickedness, we should have less fear of their moral corruption in that city than in any other."

Gen. Thomas L. Kane, of Pennsylvania, after four years' experience among them, says: "I have not heard a single charge made against them as a community—against their habitual purity of life, their willing integrity, their toleration of religious differences, their regard for the law, their devotion to the constitutional government under which we live—that I do not from my own observation or from the testimony of others know to be false."

R. N. Baskin, Esq., United States Prosecuting Attorney in Utah, and a strong anti-Mormon, testified before the Committee on Territories of the

United States House of Representatives: "I have been for five years past a resident of Utah. I must do the Mormons the justice to say that the question of religion does not enter into their courts in ordinary cases. I have never detected any bias on the part of jurors there in this respect, as I at first expected. I have appeared in cases where Mormons and Gentiles were opposing parties, and saw, much to my surprise, the jury do what was right"—a sworn statement of a United States officer, which may well offset the assertion of a recent writer in a religious newspaper that "nine-tenths of the people of the Territory are pledged to defeat the ends of justice," yet one which, as a reply, that newspaper refused to print.

A special committee of the Nevada State Senate, appointed to report on the question of annexing Utah to Nevada, say:

"Utah is without a Territorial or county debt. The traffic in spirituous liquors is under complete control. Gambling and houses of ill-fame are not tolerated. Its school system is unsurpassed in its adaptation to the wants of the masses."

An official document which surely is of more weight than the assertion of Prof. Marden in the *Christian Union*, "that non-Mormon teachers are excluded from their system of schools, and that Mormon doctrines are assiduously taught."

Chief Justice White, of the United States Bench, in charging the grand jury, February, 1876, in the famous Mountain Meadow Massacre trial, says:

"No matter how much I differ from them [the Mormons] in belief, nor how widely they differ from the American people in matters of religion, yet testing them and it by a standard which the world recognizes as just, they deserve higher consideration than has ever been accorded to them. Industry, frugality, temperance, honesty, and, in every respect but one—the legislation against polygamy—obedience to law are with them the common practices of life. This land they have redeemed from sterility and made the habitation of a numerous people, where a beggar is never seen, and where almshouses are neither needed nor known."

With regard to the complicity of the Mormons in the Mountain Meadow Massacre—a crime with which even now they are continually charged at the East—the United States district attorney who had charge of the case said, in his plea at the trial:

"I have been engaged constantly during the last three months in sifting facts and everything related to or connected with the massacre; and I have given the jury unanswerable documentary evidence, proving that the authorities of the Mormon Church knew nothing of the butchery till after it was committed. I have had all the assistance from the Mormons—any official could ask on earth in any case." [See report of the trial.]

How could any testimony be more explicit or authoritative? And yet I could not get these words inserted in a professedly liberal religious paper at the East as an answer to a charge already made in its columns that the Mormons were guilty of the outrage, the exclusion being as peremptory and complete as any facts bearing on the anti-slavery side in a case before a United States court would have been from the most one-sided pro-slavery journal at the South before the war.

Capt. Burton, in his *City of the Saints*, published by the Harpers in 1862, a very minute and impartial work, says, among a multitude of other things:

"Mormonism is emphatically the faith of the poor." "I cannot help thinking that morally and spiritually, as well as physically, its proteges gain by their transfer from

Europe to Utah." In point of mere morality, the Mormon community is perhaps purer than any other of equal numbers. "The penalties against chastity, morality, and decency are exceptionally severe." "I was much pleased with their religious tolerance. The Mormons are certainly the *least fanatical* of our faiths, owning, like the Hindus, that every man should walk his own way, while claiming for themselves superiority in belief and practice."

Among the more recent testimonies in the same direction is that of James W. Barclay, M.P., an English visitor of fair and temperate judgment, who says in his article, "A New View of Mormonism," published in the January number of the *Nineteenth Century*:

"The Mormon community is an enlarged family, bound together by privileges and duties, one principal duty being to care for the helpless and needy. At the same time, every individual has full freedom of action. There is no compulsion on any Mormon beyond the public opinion of his fellows, and none is possible. All are equal. There is no special or privileged class or caste. The people in the fullest sense govern themselves (statements especially to be commended to the attention of those who, in default of anything else, charge Mormonism with being a vast and rigid hierarchy, under which no one is free). I apprehend that the animosity to Mormonism is principally due to the efforts of the host of hungry office-seekers who would find lucrative posts in Utah were the Mormons disfranchised; and to the missionaries from the Eastern States, who come to turn the Mormons from the error of their ways, and whose income depends on the strength of the feeling they can excite. If the Mormons could be disfranchised in a body, five hundred lucrative posts in Utah would be open to Gentile office-seekers (and does Free Religion want to play into such hands?) "It is a mistake to suppose there are no educated Mormon women. Some of them have written with ability in defense of polygamy. The young ladies appeared as free and independent as in other parts of the United States." The men of position compare favorably with the same class in the Eastern States. I was much impressed by their ability, courtesy, and general intelligence. They have a quiet, self-reliant, gentlemanly bearing." "In morality, the Mormons greatly excel the Gentiles in their midst. The figures conclusively prove that the Mormons are a sober, law-abiding people, and singularly free from the grosser forms of vice, whatever may be alleged to the contrary by ignorant or prejudiced enemies." "Let me say, in conclusion, that I went to Utah prejudiced against the Mormons; but, after seeing and investigating them myself, I came to the conclusion that apart from polygamy there is much in the Mormon organization to admire and respect, and that the Mormons are the subjects of a greater amount of misrepresentation and unjust abuse than any other community with which I am acquainted."

Equally explicit and favorable is the testimony of Mr. Phil Robinson, of the *London Telegraph*, an English traveler of wide experience all over the world, and of unquestioned reliability, who in 1882 spent three months in Utah. He says in his *Sinners and Saints*, a very readable book:

"I have seen and spoken to and lived with Mormon men and women of every class, and never in my life in any Christian country have I come in contact with more consistent piety, sobriety, and neighborly charity. I say this deliberately. Without a particle of odious sanctimony, these folks are in their words and actions as Christian as I have ever thought to see men and women. "The Mormons are a peasant people with many of the faults of peasant life, but with many of the best human virtues as well." "The demeanor of the women in Utah, as compared with, say Brighton or Washington, is modesty itself; and the children are just such healthy, vigorous, pretty children as one sees in the country or by the sea-side in England." "Utah-born girls, the offspring of plural wives, have figures that would make Paris envious; and they carry themselves with almost Oriental dignity. There is nothing, so far as I have seen, in the manners of Salt Lake City to make me suspect the existence of that licentiousness of which so much has been written, but a great deal on the contrary to convince me of a perfectly exceptional

reserve and self-respect. It is only a blockhead who could mistake the natural gaiety of the country for anything other than it is. I know, too, from medical assurance, that Utah has the practical argument of healthy nurseries to oppose to the theories of those who attack its domestic relations on physiological ground." *"A healthier and more stalwart community I have never seen; while, among the women, I saw many refined faces, and remarked that robust health seemed the rule."* "Mutual charity is one of the bonds of Mormon union. It is published officially that 'the bishops of every ward are to see that there are no persons going hungry. What a contrast to turn from this text of universal charity to the infinite meanness of those who can write of the whole community of Mormons as 'the villainous spawn of polygamy!' " "Instead of the Mormons being as a class profane, they are as a class singularly sober in their language, and indeed in this respect resemble the Quakers." "The Mormons have always struggled hard to prevent the sale of liquor; and it is not only the Mormon leaders, but the Mormon people that refuse to have drunkards among them."

Equally strong is the testimony of Mr. Robinson against the charge so often made by those who are obliged to admit their virtues in all other respects that the people are priest-ridden, the fact being that each one of them is himself a priest, and that it is about as absurd to speak of Utah as priest-ridden as it would be to speak of the rest of the country as voter-ridden.

"The payment of tithing is as nearly voluntary as the collection of a revenue necessary for carrying on a government can possibly be allowed to be." *"If the women of Utah are slaves, their bonds are loving ones and dearly prized. They are to-day in the free and unrestricted exercise of more political and social rights than are the women of any other part of the United States."* "It is not true that the Church interferes with the domestic relations of the people. When I remember what classes of people their men and women are chiefly drawn from, and the utter poverty in which most of them arrive, I cannot in sincerity do otherwise than admire and respect the system which has fused such unpromising material of so many nationalities into one homogeneous whole."

With regard to the misrepresentations of Mormonism, he says: "Whence have the public derived their opinions about it? From anti-Mormons only. I have ransacked the literature of the subject, yet I really could not tell any one where to go for an impartial book about it later in date than Burton's *City of the Saints*, published in 1862. There is not, to my knowledge, a single Gentile work before the public that is not utterly unreliable from its distortion of facts. How can any one have respect for the literature or the men who, without knowing anything of the lives of Mormons, stigmatize them as profane, adulterous, and drunken? These men write of the squalid poverty of the Mormons, of their obscene brutality, of their unceasing treason toward the United States, of their blasphemous repudiation of the Bible, without one particle of information on the subject except such as they gather from the books and writings of men whom they ought to know are utterly unworthy of credit, or from the verbal calumnies of apostates; and what the evidence of apostates is worth history has long ago told us." "I am now stating facts; and I, who have lived among the Mormons and with them, can assure my readers that every day of my residence increased my regret at the misrepresentation these people have suffered."

Still stronger is the evidence derived from official statistics as to their intelligence and virtues. In Salt Lake City in 1881, the published reports show that the arrests for crime were *fourteen times* as many among the Gentiles in proportion to their numbers as among the Mormons; and, taking the Territory as a whole, the Gentile population furnished *forty-six* convicts in the penitentiary where the Mormon population, number for number, furnished one! According to the United States census, Massachusetts has four times as many convicts to the same population as Utah, four and a half times as many idiotic and insane, and nine times as many paupers. Utah in school

attendance, according to the same authority, is ahead of Massachusetts; and, with all that has been said about the ignorance of its people and its immense foreign immigration, its proportion of people who cannot read or write is put down as less than that of New England. And, still more striking, the women there, instead of being kept in ignorance and subjection, are educated in the same studies and to the same extent as the boys and men, and are equally fitted to earn their own living out in the world and to maintain an independent career—a very significant fact, in view of Mr. Potter's statement that polygamy "could gain no foothold to-day among a people where women should be educated as man's equal."

Most recent of all is an article by "H. H."—Mrs. Helen Hunt Jackson—in the May number of the *Century*, on "The Women of The Beehive," not at all in sympathy with the Mormon religion, and very strongly against polygamy, but giving such testimony as the following to the virtues and character of the Mormon people:

"The more honest, industrious, simple-minded and upright a man is, the better Mormon he will be, if he be a Mormon at all. How these old-fashioned virtues thrive on a diet of fanatical religion the prosperous farms of Utah give proof. The Mormon gospel is a gospel of labor. Industry and simplicity of living are its strongest precepts." "But it is the woman's view of it, her position and belief with regard to it, which are most misrepresented and misunderstood by the world." "A true understanding of the conscientious, religious Mormon woman's position and belief would work a revolution in the general sentiment of the outside world toward her." "There never was a class or sect of women since the world began who have endured for religion's sake a tithe of what has been and is and forever must be endured by the women of the Mormon Church. It has become customary to hold them as disreputable women, light and loose, unfit to associate with the virtuous, undeserving of esteem. *Never was a greater injustice committed.*" "The passage of the Edmunds anti-polygamy bill, disfranchising all persons living in polygamy, and making the practice of it a penitentiary offense, has, so far as can at present be judged, only kindled new flames of self-sacrifice in the hearts of Mormon women." "This sort of spirit in the Mormon women was not reckoned on, probably, by those who thought polygamy could be greatly affected by legislation." "It is entirely within the power of the Mormon women to turn any anti-polygamy bill into a farce. There would not be penitentiaries enough to hold them, nor funds to feed them at the United States expense; and it is not easy to see what further device the baffled authorities would employ." "But true signs of the times no wise leaders will disregard. The Mormon people, as a people, are too upright, industrious and moral, have worked too long and well, and achieved too splendid a success, to have their future again imperilled by being brought into active hostility with the majority of their fellow-countrymen."

Now, what community on earth can present higher, stronger, or more conclusive testimony as to its virtues and intelligence than this? Ought it not to outweigh any amount of statements made by narrow, bitter, prejudiced, partisan leaders at home and abroad? It covers almost every possible point of good citizenship—those of education, patriotism, liberty, domestic life, morals and religion, as well as of industry, thrift, and material well-being. And, in view of it, was there ever a greater outrage attempted against a people on earth, even under the most tyrannical government, than the Edmunds bill, already passed; and the Hoar bill, now before Congress? Compare the state of things in Utah revealed by these accounts with what exists in our monogamous communities at the East. Why, I live in a New England State which in every one of these respects is inferior to Utah—a State where

actually a larger proportion of the Protestant men have more than one wife living than in Utah, the only difference being that there they are all supported by their husbands and made a part of the home, while here the first ones have been driven out into the world to shift for themselves.

What does this difference show? Not indeed, as Mr. Potter says, that polygamy in itself or for the country at large is better than monogamy—for in itself and elsewhere it is not regarded as a religious principle, a view which makes all the difference in the world—but only that, for Utah and in connection with the Mormon religion, it is producing no such evils as to call for the interference of the general government. It may be "a crime," but it is a crime legally, and not morally—a crime only as the breaking of the Lord's day is one in Connecticut, and not as theft, slavery, and murder are everywhere. Marriage, in itself, whether monogamic or polygamous, is intrinsically without moral character. It is simply a social regulation; is, like Sunday, something which is made for man, and not man for that. It is a means to an end—a means to promote purity, domestic happiness, the proper care of children, the elevation of the sexes, and the general well-being of society. And which form of it is best, or whether any form of it is best, and how and by whom it shall be performed, is to be determined by its results in each community; for it is a community interest, and of course by the will of each community. Government is concerned not in upholding or putting down some special institution on its own account and in accordance with some ideal of society, but in promoting and guarding the well-being of its citizens under such ones as they themselves have chosen, it being especially the fundamental principle of our own government that each community large enough to become a State shall regulate all its own domestic affairs. And, if Utah shows practically—and here is where the force of the testimony quoted comes in—that polygamy, guarded and protected by the Mormon religion, produces as much happiness, intelligence, morality, freedom, and of all the virtues, prosperities, and satisfactions of life for its citizens as monogamy does in other communities for theirs; shows especially that woman, instead of being "in a state of subjugation to man," is freer, better paid, and has more civil rights than elsewhere, then surely Free Religion and Christianity both, with their emphasis on the spirit rather than on the letter, ought to be the last ones to advocate, for the mere sake of upholding an institution, that monogamy with its attendant evils, now shown by statistics to be so much greater among the Gentiles there, should be arbitrarily thrust on it by the Federal government.

Once an Orthodox believer, disputing with his Unitarian neighbor about the value of their two systems, on being hard pressed with facts, shouted at last in desperation: "Well, I don't care! I had rather be damned in Orthodoxy than saved by Unitarianism." It is a loyalty to the means rather than to the end which sounds ludicrous in their cases; and yet what is much of the discussion about enforcing monogamy on Utah, whatever virtues polygamy may show, but a use of the same principle? What but a saying it is better to have society fail of its great ends on Gentile grounds, than to succeed on those of Mormonism; better to have it damned with a monogamy which by actual count furnishes ninety-eight per cent. of the criminals in its penitentiary, rather than saved by a polygamy which furnishes only two!—
Boston Index.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JULY 7, 1884.

LAWLESS METHODS OF DEALING WITH THE LATTER-DAY SAINTS.

WE have already alluded briefly to the inquisitorial proceedings in the Third District Court of Utah in the case of Miss Nellie White, and stated that she had been committed by Judge Hunter to the custody of the U. S. Marshal because she had refused to answer certain questions propounded to her before the grand jury. The object of her inquisitors was to wring from her an admission that she had become a polygamous wife, and testimony that would criminate, in the eyes of the law, herself and her husband (if she has any), and, if possible, others. We are not personally acquainted with the young lady, and know nothing of her case, as to whether she is married or not, but we do know, and it is very generally known too, that such queries as were propounded to her would, in any court of justice, be considered "privileged questions," which she could either answer or not as she chose; it being an established rule in jurisprudence that a person can not be compelled to answer a question when by so doing he will criminate himself. Not only was this young lady "placed in the custody of the United States Marshal until she answered the questions, or until the further order of the court in the matter," but she was taken to the Penitentiary, a place used for the incarceration of convicts, and there limited to ordinary prison diet, being denied the privilege of receiving from friends anything that would tend to her comfort or sustenance. If there is any warrant in the law for depriving the lady of her liberty for her contumacy, there certainly is none for treating her with all the rigor that is accorded to a condemned felon. This is one of the peculiar methods resorted to by those who are supposed to administer the law in Utah, to suppress what they claim to be unlawful in the practices of the Latter-day Saints.

Another of their peculiar methods, is to summon the first wife (who of course is acknowledged even by them to be a legal wife) of a man who is suspected of having contracted a polygamous marriage, before the grand jury, and there catechise her as to her husband's doings. Alone in the presence of twelve strange jurymen and the Prosecuting Attorney, not one of whom has a friendly feeling towards her, she is coaxed, threatened, brow-beaten and wheedled, that if possible she may be induced to reveal something about the domestic relations of her husband that will tend to criminate him. Of course, there is no law compelling a wife to be a witness against her husband,

but what do those loyal conservators of the peace and zealous administrators of the law care for that! Senator Hoar has embodied a clause in his amendments to the Edmunds bill to thus compel a wife to be a witness, and it may become a law yet, and they think they may as well act upon it beforehand. It is not the first instance in which the Utah judiciary have anticipated the action of Congress by executing laws before they were passed by that body.

Another of the methods adopted by those who are so ambitious to prosecute the "Mormons," to obtain evidence against them, is to go about questioning children as to the actions of their parents; or, assuming the garb of a peddler, to effect an entrance into people's houses with the ostensible object of selling them something, but in reality to play the part of a Paul Pry, by insidiously drawing out from them facts pertaining to their own domestic affairs or those of their neighbors. One person engaged in this sneak-business went about visiting houses, pretending to be deaf and dumb, but he was not so well up in his part, but what he betrayed himself occasionally by speaking.

Still another plan is for the registration officers (one of whom is appointed for each precinct under direction of the commissioners, and who have generally been selected from among the enemies of the "Mormons") to notify a person that his name has been stricken from the list of voters, it having been suspected that he had entered into polygamous relations, and that he must appear and make oath to the contrary or be deprived of the privilege of voting. One case is reported from Payson, in which a deputy registrar even went so far in his zeal to obtain a case as to send the following notice, by mail, to a young lady whose name never had been on the list of voters, for she is not yet of age:

"Miss——, rumors says you have recently become a polygamous wife. Unless you appear before me by June 2nd, and renew your oath as a voter in Payson Precinct, your name will be erased from the list.

By order of the Utah commission.

J. S. McBERTH, Dep. Reg'n Officer.

The law authorizes the registration officer to strike from the list "the names of all persons who he has reason to believe have become disqualified to vote," and requires him to deliver notice to those whose names are thus stricken off, that they may take the proper steps, if an injustice be done them in the matter, to secure their rights. In this case, however, the object of the registration officer, as clearly indicated by his action, was to pry into the domestic affairs of the person to whom the notice was sent instead of to acquit himself of his duty.

Now what do all these crooked and lawless methods resorted to by those who are appointed by the Government to administer the law in Utah, in their anxiety to prosecute the Latter-day Saints, prove?

They prove that the people who are thus besieged are so strongly entrenched behind the law that they cannot be reached by lawful methods. They prove that the assailants of that people are determined to accomplish their end—that is to break up the religious and social system commonly called "Mormonism"—at all hazards; lawfully if they can, unlawfully if they must. They prove that those hostile to the Latter-day Saints to-day are prompted by the same spirit that those were who, in the early days of the Church's history, sought the life of the Prophet Joseph Smith, and who declared in

their desperation: "If the law cannot be made to reach him, powder and ball shall!" By the way, it is just forty years since that great and good man, and his equally pure and noble brother—Hyrum Smith, were murdered in cold blood—not for any crime that they had committed, for no crime could be proved against them—but because they were the leaders of those who claimed to be the people of God, and because they would not abandon their religion. During the forty years that have elapsed since the perpetration of that sanguinary deed, the hatred towards that people and the determination to crush them out of existence have continued. The persecutions and drivings which they have suffered since then have attested this fact. So have the laws that have been passed by Congress declaring one of their religious practices a crime. So does the persecution which is now carried on under color of law prove the same.

There is another lesson that the world ought to learn from the recent doings in Utah to which we have drawn attention. Those who are living in that order of marriage which the legislators of the world have declared to be unlawful (but which the Lord Almighty has by revelation enjoined upon the faithful Latter-day Saints,) must be satisfied with their condition and live harmoniously in it, or the human sleuth-hounds who are seeking for evidence to convict polygamists would not find it so difficult to obtain it. If wives were not happy in that condition, they would be very apt to yield to the inducements offered, and give evidence that would convict their husbands. The gallant (!) officers would not find it necessary to imprison and torture delicate and refined women to extort testimony from them, and then be driven to desperation by finding their efforts fruitless, if those women were unhappy in their alliances.

The world ought to learn from all this that the Latter-day Saints are conscientious in the practice of plural marriage as well as every other principle of their religion, and that they do not propose to abandon their wives or dishonor their children, or violate the covenants they have made with the Almighty and with their wives, or sacrifice one principle of their religion, even to save themselves from fines, imprisonment, tortures or death. They are not defiant. They desire to be peaceable and law-abiding. Their religion inculcates obedience to all wholesome and Constitutional laws, but they realize that the laws which have been framed specially for the suppression of that system of marriage which the Lord has ordained are unconstitutional, and while they do not resist the operation of them except in a legal and peaceable manner, but hold themselves in readiness to be tried by the law and abide the consequences, at the same time they believe that the Lord will sustain them in obeying Him.

The Courts are in the hands of the enemies of the Latter-day Saints, none of the latter being allowed even to serve as jurors in case of prosecutions for polygamy, and if the law is not executed that people ought not to be blamed for it, for they remain passive so far as the law of the land is concerned, while they obey the law of God, appealing to the world as Peter and John did: "Whether it is right in the sight of God to hearken unto you more than unto God, judge ye!"

G. C. L.

ABSTRACT OF CORRESPONDENCE.

LARGE MEETINGS AND DETERMINED OPPOSITION IN THE CLEVELAND DISTRICT.

Elder R. R. Hodgson writing to us from Brotton, Yorkshire, June 25, 1884, says:

"We had two very large meetings at North Skelton on Thursday and Friday last, more than 1,000 persons being present each time. All the local preachers of the Primitives and Methodists in the village were present. They brought forward with great force Dr. Talmage's pamphlets, and freely advocated the extermination of the 'Mormons.' They contended against me three hours on Thursday evening and two hours on Friday evening. They did their best to raise a mob, but the intervention of the outside body frustrated their designs, and after they had spent the whole of their force to no account, we left the people highly satisfied with the fact that the doctrine we had preached unto them was indeed the word of the living God. I am looking for good results from this opposition, as many persons, both men and women, have besought us not to give up the place, but to keep up our efforts."

ELDER BUNOT'S LABORS.

Elder J. A. A. Bunot, writing from Havre, France, June 21, 1884, says:

"President John Q. Cannon notified me in due time of my release from Switzerland to go to England and continue my mission in Birmingham, and he has probably mentioned to you that he gave me the privilege of staying a little longer in my field of labor, as I had several persons to baptize before my departure. I added to the Church eleven persons by baptism, and there were several others who were almost ready for baptism, but I could not wait for them."

"I left Geneva for Lyons on the 6th of June, and spent a few days with my brother and family. I was well received personally, but they would not hear of the Gospel, being opposed to it."

"I am here in Havre with my brother and sisters. They are glad to see me, and would like to keep me here as long as they can, for, as they say, they are old and have no prospects of seeing me any more when I leave them. They are kind to me, and desire, before I go, to make their will in my favor. I would gladly see them accept the Gospel, but tradition will not permit them to do so. They do not say anything against our doctrines, but defend them when occasion presents itself. They asked me if I was a polygamist, and wanted me to answer them frankly, so I told them I had two wives. They seemed neither surprised nor indignant, but rather favored the doctrine (which is good for an old bachelor and two old maids), and they seem better disposed towards me."

"I feel well in body and in spirit, and rejoice that I have been an instrument in the hands of the Lord of adding a few souls to His kingdom, and removing a great amount of prejudice against our people and doctrines among all classes."

MISSIONARY WORK IN VIRGINIA.

THERE are four of the sons of the late President Heber C. Kimball serving as missionaries in the Southern States, and we imagine from what we have learned of their labors, that they are worthy scions of their illustrious sire. A late issue of the *Deseret News* contained the following extracts from a letter received from one of them, Elder Newel W. Kimball, written from Oronoco, Amherst County, Virginia:

"I arrived here in Amherst County, April 15th, in company with Elder Welch. We here met my brothers Golden and Hyrum. Brother Welch had come to take Golden's place, as he had been called to Chattanooga, Tenn., to take charge of the office. The brethren had opened an excellent field of labor here; they had just returned from a trip into Nelson County, where they met many kind friends and held a few meetings. This was the notch that kindled the fire.

"The priests of Baal commenced their usual cry of 'false prophets.' The brethren were waited on by a committee who claimed they represented the citizens of Nelson County, and demanded that they leave and quit preaching their abominable doctrines, or they would have to suffer the consequences. 'Have you heard us preach?' Golden asked them. 'No,' was the answer. 'Do you know anything about the principles we advocate?' 'No.' 'Well, then, we have given out an appointment for Saturday, and, with the help of God, we are going to fill it, and all are respectfully invited.' They remained there some time, visiting and preaching, and more appointments were given out before leaving.

"We returned to fill them, held three meetings, and baptized three persons. We received a challenge from a Baptist minister to meet him at Mt. Parnel Church, and hear a lecture and give one. If we would not accept this, we were told to take a friend's advice and leave the county. We accepted his invitation of course. At the appointed time Hyrum and I were at the church, a large congregation had assembled, as it had spread like wild-fire, and many were anxious to see the 'Mormons' whipped out.

"He (the minister) commenced by saying that he supposed the people had come together with the expectation of hearing a debate, but they would be disappointed, as it was against his belief, against the rules of the church and the laws of the land to discuss any doctrinal point. His motive now was made plain to all, for they knew of our being challenged. It was to get us there that he might abuse us, and then deny us the privilege of answering. He said he would first give a lecture and then preach the Gospel.

"He took for his text the Mountain Meadow Massacre. Never in my life did I listen to such a tirade of abuse as was hurled against our revered Apostles and Prophets, and then against us individually. It fairly made our blood boil, but outwardly we were calm. While speaking he seemed very thirsty, and drank a great deal of water, but excused himself by saying, 'When I talk about these Mormons, I am so near hell it makes me thirsty.' The poor creature little realized how much truth he was telling. Some took it down as a sweet morsel, and showed their appreciation by speaking out and stamping their feet. This outrageous scene lasted for an hour; he then gave them ten minutes recess; but when he called them to order, there were only six persons who would go back into the building, and he was obliged to dismiss them.

"He had ruined himself completely in the estimation of the people, and had done more good in our behalf than we could have done in a month's preaching. The sympathy of three-fourths of the congregation was with us. His brother, a Campbellite preacher, came and apologized and said he was ashamed to own him as a brother. We were not to be outdone in this man-

ner, a gentleman gave us the privilege of holding meeting at his house, and we gave out notice that we would answer the Reverend at 4 p.m. At the appointed time quite a number had gathered. I answered some of his base assertions, others I considered beneath our notice. I told them I would not take my text from a ten-cent novel, but they would find it in Isaiah viii. 20. I then preached them a good Gospel sermon, Hyrum bearing a strong testimony. At the close the Campbellite preacher came up and congratulated us. We got into quite an animated argument with him and he was compelled to yield and acknowledge that we were right. The congregation could not help but notice the difference in the two spirits manifested that day.

"At 10 p.m. we retired to rest and were just dozing off when our ears were saluted with yells and curses long and loud. We realized in a moment that a mob was upon us, sprang out of bed, slipped into a portion of our clothing and held the door. Mr. Layton (our host) grasped his pistol with the full purpose of killing some of them. Hyrum disarmed him or there would have been blood shed that night. They raved and cursed like madmen, calling for the 'd—d Mormons,' the deaths we were to die were too numerous to mention. We went to the door. This somewhat cooled their ardor. They expected, I suppose, to see us run. We tried to reason with them, but you might as well try to reason with wild beasts as with a drunken blood-thirsty mob.

"They commanded us to leave the county, at the same time brandishing their pistols in our faces, but we did not scare worth a cent. We stood and parleyed with them until 2 a.m. It looked rather 'scaley' at times, but we put our trust in God and showed a bold front, prepared for whatever might come. They claimed they had one hundred men, and commanded us to leave before morning; if we did not, the different modes in which we were to die were something wonderful. You would have thought the days of the inquisition had returned. We very respectfully declined to depart until we got ready, and told them if they would come round in the morning we would talk to them. At last they went off swearing, whooping, yelling, firing off their pistols, making night hideous with their blasphemy, and this too on Sunday night, by men claiming to be Christians. We were greatly worried for fear some of our friends would come in their rear and shoot some of them down. I managed to get the names of eight of their ring-leaders. We spent the rest of the night in peace. It was quite an eventful day. A little excitement puts us on our mettle, brightens us up and also awakens more interest in the people. We held from three to five meetings a week with good attendance. We will return there this week and spend some time with the people, explaining to them the principles of truth."

UTAH NEWS.

(Summarised from Territorial Papers.)

President J. D. T. McAllister and Bishop David H. Cannon, of St. George, are visiting Cache Stake, instructing the people in regard to Temple ordinances.

The county bridge across Coal Creek, near Cedar City, has been washed away.

A young man by the name of Brigham Chase was accidentally drowned in Snake river on the 8th of June, through the rope of a ferry boat giving way.

E. W. East, an old and much respected citizen of Salt Lake City, who removed to Arizona a few years since, died at Pima on the 29th of May.

Salt Lake at last accounts was afflicted with a circe. Money has been rather scarce in that region of late, but it is likely that a good many will find enough to patronize a circus with.

Wm. C. Parkinson, who returned from a mission to England a couple of years since, has been appointed to the office of Bishop, to preside over the Preston Ward in the Oneida Stake of Zion.

The owners of upland throughout Utah are rejoicing over the frequent showers that have fallen in that region during the past few weeks. Crops on such land are said to give promise of a most abundant harvest. "Dry farming," that is, the cultivation of such land as lays too high to be irrigated, is likely to prove a decided success there this year.

Elders Wm. Wiles, Henry McCune and Milson Pratt left Salt Lake City on the 10th of June for the East Indies, having been appointed to carry the Gospel to that country and re-open that missionary field, which has been closed for many years past. They were accompanied by Dr. Geo. H. Booth, a resident of that region, who has been on a visit to Utah.

A number of bridges on Bear River have been rendered useless or washed away by the high water, as have also a number of bridges that spanned the Weber River in various places. Several bridges along the line of the Sevier River have also gone, and the dam that supplies the water for the people of Deseret has been seriously threatened, but through cutting canals out around it to relieve the pressure, it is now thought that it will stand. At last accounts from Deseret the Sevier River was rising at the rate of three inches per day, the low lands in the region were flooded, and a number of families had been obliged to remove. Considerable damage has been done at Long Valley and Kanab in the extreme south, through the washing away of valuable land, breaking and filling up of canals, etc. The people of Provo are exerting themselves to prevent the Timpanagos from overflowing and destroying valuable property as it threatens to do, and in the region of Salt Lake City all the available help that can be had is now employed strengthening the banks of the Jordan. A call has been made by the Presiding Bishopric for twenty men from each Ward to unite with the owners of property that is likely to suffer from inundation to prevent such a calamity. Most of the streams are higher than ever known to have been before since the country has been inhabited.

ARRIVAL.—Elder Edward Stevenson, who has been laboring in Canada as a missionary since last November, arrived in Liverpool per the S. S. *Wisconsin*, on Friday, the 27th of June. His object in coming to this country is to trace up his genealogy and visit relatives and friends whom he has not seen for twenty-nine years.